565 [262] The privileged class consists almost entirely of Batutsi. Among the lower officials, represented by the community headmen, there are quite a number of Bahutu, especially in Bugoye. In Mulera and Bgisha there are Bahutu even among the lords of the king. The officials are commonly called batware (plural).

565 Next in rank are the warriors (ngabo). They are placed under
701 particular chiefs and perform no work in the chiefs' fields. In other words, they occupy their own land which their ancestors took possession of and cleared generations ago. After the Batutsi conquest they were not driven from their land, and the king recog-
[657] nizes their privileges. They pay only the ordinary taxes, but they must always be ready for war. On them rests the burden of the blood tax, from which the ordinary farmers (biletwa) are, at least theoretically, exempt.

Membership in the corps of ngabo is hereditary, but a person can be ousted from this privileged class as a punishment. On the other hand, I do not know whether there are cases of an ordinary farmer being raised to the position of ngabo.

[714] The insignia of the ngabo is the kigomero, the wooden ring which protects the archer against the recoil of the bowstring.

In the interior, for example, in Nduga, the ngabo are less numerous and are scattered on the hilltops among the rest of the population. There are many more of them in the border districts, and in Mulera, for instance, they make up almost the entire population.

565 Free farmers without land of their own (biletwa) make up the third class. They cultivate the land belonging to the crown and give the chief two or three days' labor out of a five- or six-day week. Besides that they must also pay taxes.

The fourth class consists of the pariah tribe of Batwa. They are hunters, potters, and rain makers. They are the police
[693] and also hangmen. Chief Songore, whose principal occupation at court is torturing criminals and very skillfully thrashing them with two small sticks, is said to be a Mutwa.

567 There are also slaves in Ruanda. The institution of slavery, however, has no importance, although the number of slaves in Bugoye and among the Batutsi of Nduga is said to be very considerable. As far as I know, the slaves here are chiefly women,

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614 3. Abakono.
4. Abagisere, totem, *enyamanzi*, wagtail.
Sub-divisions:
(*a*) Abasinga, totems, *enyamanzi*, and *lubombo*, a cow.
(*b*) Abazigaba, " "
(*c*) Abatyaba, " "
5. Abazigaba.
6. Abasinga.
7. Abawungara.

[582] The members of this clan intermarry and also marry people from outside tribes and from the clans Abakongole, Abaswere and Abasinga, but not from other clans, for these four clans were despised people and men of other clans would not marry girls from them.

8. Abatyaba, totem, *enyamanzi*. Abanyiginya and Abega clans refuse to marry girls from this clan.
9. Abasindi, totems, *mpekki* and *efuti*.
10. Abakongole.
11. Abasambo, totems, *epu* and a house burned down and lightning. These came from Ankole.
12. Abaswere.

GOVERNMENT

643 692 The head of the country was the king, whose title was *Omwami* or *Mugabe*, and all important cases had to be brought to his court (*Kambera*) for trial. The king, however, did not 634 [428] appoint the great chiefs or *Abatwala*, for their offices were hereditary and they had been appointed by former kings, who divided the land into some forty districts and put a district chief over each. When, however, a district chief died leaving a son who was too young to manage the estate, the king appointed a guardian, often a brother of the dead chief, who administered the estate until the real chief was old enough. The new chief might then give his guardian a chieftainship under him and retain him as an advisor. If the guardian did not receive or accept such an office, he went to the king, who found him some post.

634 693 [203] Each district chief was the magistrate in his own district; but appeal might be made from his jurisdiction to the court of the king, to which the chiefs were summoned by crier, for

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634 the district chiefs formed the council of the king. The court
[693] was under the direction of a special man, a kind of steward or *inhebe*.

The district chiefs were also responsible for building and other work for the king and the state; they had to find the necessary workmen and appoint overseers to direct them. Another man of the king acted as a kind of household steward to see that the buildings were kept in repair and properly attended to.

Each district chief appointed chiefs of the second rank or *Ibisonga* in his own district, and they in their turn appointed the chiefs of the third grade or *Abafragizu*. Each district chief also appointed a steward or *inhebe* who acted in his place when he had to be absent from his district. This man always possessed land near his chief so that he might be at hand when he was wanted. His special duty was to take charge of any building for the chief.

Taxation

634 Every year a district chief had to bring two or three
651 hundred large pots of honey, each holding some two gallons, and a supply of millet, peas, and beans to the king. This was brought to the district chief by the people on his estate, and he took a portion for himself before passing the required amount on to the king.

[231] Twice in the year each person with cattle gave to the king a cow and a calf to supply him with milk and a fat animal to be killed for his meat. Milk was also sent daily to the court for the use of the king and his household.

Murder

682 It was the duty of the relatives of a murdered man to hunt
628 down and capture the murderer and put him to death; they rarely accepted any other settlement. If a murder was committed before witnesses, they would seize the murderer and hand him over to the relatives of the dead man. If, however, one man abused another before witnesses, the offended man